1: Karsten--317
116, 104, 727

(1916-18) 1935
(1928-29)

Jivaro

"The general name for a feast among the Jibaros is Nambéra, which word, however, particularly signifies a drinking-feast. The victory-feast is, therefore, sometimes called Nambéra teantsa.(1) The technical name for this feast is Kinsupani, from ein(t)su, 'folk,' 'people,' and the word 'pani', which also seems to mean 'feast', but is only used in this and a couple of other words.(2) 'To celebrate a feast' means ihiámbrama, whereas the verbal substantive ihiámbratinyu signifies the person who makes the feast, or in whose honour it is held. The principal person at the victory-feast--that is, the slayer--is also entitled mangértoma ('the one who has killed'). As a host at the feast he is called heindinyu."

"1. The word hista, which is now most frequently used for a feast (teantsa hista, etc.), is borrowed from Spanish (fiesta).

2. Kusúpari, 'the feast of the men,' and Yawápani, 'the feast of the dogs.'"

Mammals

boyúca	small rodent in the shape of a little pig.
kukukíe	small mammal of the size of a small cat; instead of a coat of fur it has flexible quills.
mhúam	a bat
ungumíng	large rodent; the whites call it ronsoco.
úapo	doe
yagué	dog
pantáo	tapir; the whites call it satšavaca
pakúm	a monkey, called cotomono by the whites.
wáki	a monkey; the Europeans call it maquisapa.
yáhe (a)	a white monkey.
yai	called mahái by the whites.
chuéñ	the tail of animals

Birds

atášu	a hen
áyum	a cock
cuyo	a turkey
onç (e)	a sort of turkey with colorful feathers.
ûum (e)	a sort of turkey with darkbrown feathers.
tâiva	trumpeter
kuyokúyo	a large duck with black and white feathers.
tâumi	black bird with red tail.
tâiš	green parrot with blue head and neck, a black dot on each cheek.
tângó	large green parrot, the head of somewhat blueish color, on top a little yellow, and a touch of yellow on the sides. The whites call it catalina.
šíši	small green parrot with ash-colored head and eyes of the same color.
tacám (p)	a blue guacamayo (ara) with yellow chest and body.
tíus	small love bird, perequito.
tavau	a large green parrot.
pangen	a partridge
pivi	crested or tufted hen with a crest of feathers.

papájum	a sort of small seagull.
subangá	taken or dicatedé.
timbi	a sort of swallow.
tinaumaná	a white heron.
atáb	white-yellow wild duck.
ungúng, untú(g)a	a brown heron
mako	a sort of crested hen.
pangwéna	a sort of partridge.
tóto	tufted hen (Opisthocomus hoazin). [76]

Fish, Amphibious Animals, Insects, etc.

bóolap	a ray with one sting.
tóni	a large beetle larva.
wambíab	general name for butterflies.
bánka	general name for fish.
dápin (bint)	air-bladder of the fish.
mimbe	a mosquito.

téti	a mosquito.
mántše	green grasshopper.
nápi	snake.
zíhin	spider.
tóika	carabid,
wáwa	brilliant beetle,
téuma	louse.
yantána	a crocodile.
kungwím	a terrestrial turtle.
yotóg	a large ant, called isula by the whites.
kupítso	balsamiferous ant
kangálhute	fish with lance.

both of them used for ear decorations.

Plants

pandap	banana.
samó	ripe banana.
pagáta	sweet sugarcane.
uhúts	cotton
wáwa	Ochroma (Bombacea).

sikút (a)	vanilla.
intsi	sweet potato.
tangana (Quichua)	a sort of bamboo (caña brava).
ipáko	Achote (?), ruku.
zangu	tobacco.
jima	ají, Spanish chewing pepper.
sa	Indian corn
dúse	maní, groundnut.
mika	bean
mama	yuka, nonpoisonous Manihot.
tang (u)	Schiringa (?) tree.
tsingose	tree-fern.
tsiña	logwood.
tsiña nua	a fine logwood.
atsu	gregarious palm.
satika	pumamaqui, gregarious tree, growing on cultivated but later neglected soil.
máte	a tree from which a fiber (chambira) is obtained.
tsimut	a tree from which the túntui are made.

kumái	chambira, the fiber of which is used as string.
tsápe	ivory-palm which the whites call tagua.
tuntuam	palm the shoots of which are edible.
uyáy	another palm with edible shoots.
sihipi	a sort of rush the roots of which are used against insect bites.
múmi	tree, stick.
sásta	any flower.
nlúka	the leaf.
ngági	the root.
timú	liana, narcotic used for fishing purposes.
páktem	narcotic liana, used by the Aguaruna Indians in order to discover the auspicious time for a raid.
pítungái	a sort of black resin and the tree from which it is obtained.
náum	a tree from which the resin pengái is obtained; blowguns are covered with pengái.
sapáta	is the nut of the avila; used against toothaches.
otuntu	a brew, used internally and externally against snake bites.
másu	plant used as a narcotic for fishing purposes. barbazco.
miske	plant with a mint fragrance. The brew is used against abdominal pain. [77]

tšihígab	unrefined copal resin.
ašanga	small kernels used against diarrhea.
tšipa	a resin.
wapay	a bean obtained from a liana that has the shape of a doe-eye.
kapihona	a large tree with smooth yellow bark.
antšimuntše	fruit of the passion-flower.
wambokiš	the fruit of a small inga species.
wintši	the flower whichis called papagayo by the whites.
yamakáy	a tree the leaves of which are used for the brown-dyeing of fabrics.
yanamuk	little berries used to blacken the teeth.
angpangban	leaves used against snake bite.
kúñakip	leaves used against snake bite.
maikua	medicinal plant. Given to children for purgation purposes, even if the children are not sick.
piú	leaves used to blacken the teeth.
nupiš	leaves with gallnuts on them; used for decoration.
hingai	gallnuts.
na (h) ahaip	a yellow fruit with a thick rind.

çeáç poison for the blowgun arrows. It is boiled to a sirupy thickness.
sua fruit used for blackening the body.

Relationship Terms and Parts of the Body.

áĭšman man. Also used to hail a fellow.
núa woman (or wife ?)
apabá father
yatsón brother
nuasá sister
se brother-in-law
nukúa mother
nukutši grandmother
utšuts small child
vinuatkám married
hámšin pregnant woman
tuji a person with skin trouble.
waktsánghen goodlooking young man
náki lazy fellow
yánum fellow-countryman ?

mántše	chest or breast
ámbo	abdomen
ananlá	heart
nampa	blood
ahhe	flesh
ehántš (e)	bones
suapg	skin
tšingun	elbow
kuš	ear
day	tooth
wino	lip
mahu	leg
nijal	forehead
nuji	nose
nantšik	nail
ošoo	chin
sangán	heel
intšu	hair
ahahik	lock of hair which hangs into the forehead of men.

tšikmónday	nasal mucus
ija	faeces
iki	fart
kata	penis
tsuki	vulva
hahay	pain, sickness
uhutkata	coughing

Clothing. Ornaments

itípe	loincloth of a man
taratse	clothing for women
kamus	barkcloth, which is said to be worn along the upper Senepa.
kahist	a piece of bamboo [78] which is worn in the ear by some of the Antipa Indians.
akiáta	ear pendants
akite wáwa	ear pendants made out of the wings of a decorative beetle.
akite toika	ear pendants made out of the wings of a carabid.
atsehokta	head decoration made of monkey fur.
tawas	head decoration made of feathers.

dúsip (o)	black seed used for ornamental purposes.
patáko	a band worn around the arm by married women.
puéata	necklace made of small porcelain buttons.
timás	comb
yusáne(gi)	red berries which are worn on bands over the shoulders.
dúpis	bands made of black seeds; they are worn on the chest and back.
mísa	a bundle of various fruits, worn as ornament by women.
sua pain tómate	a roller with which the black paint is applied on the body.

Musical instruments.

pingui	flute made of bamboo.
tungui	small flute made of the bone of a doe.
tántui	a hollow tree trunk used as a signal instrument.
tambón	small drum.
máhitó	a bundle of small nuts worn by dancers around the ankles.

Weapons.

ahahú	gun
yápa	revolver
nánki	spear with iron point.
ángõs	spear made of chonta wood.
šikit	fishing spear
õm	blowgun.
omgomió	sight of the blowgun.
hápik	cane with a piece of wool at one end, used for cleaning the blowgun.
mati (Quichua)	the hollow fruit of Crescentia Cujete (tutuma), used as a storage vessel for the arrow wool.
wambõš (Quichua)	a sort of vegetarian wool (ceiba) which is wound around the arrows.
tonta	a piece of bamboo used as a quiver.
tšipáti	straw in the tónta, to prevent arrows from falling out.
çençak	arrow.
páni	jaw-bone of a fish used to make the notches on the arrow-points.
cincúk(i) / kungúk(i)	two palm trees from which arrows are obtained by splitting process.

útši	arrow poison, brought from the Ucayali.
çeál	poison prepared by the Aguaruna Indians themselves.
ámpi	poison in general.
komgbína	defense tower.
wampatš	net for shooting purposes.

House and Utensils.

hŏa	house
tañiš	wall
wáiti	door
hjía	roof
peáka	bed
kután	seat of a low piece of wood.
itšínak	pot for cooking use.
pinínga	vessel for drinking purposes.
ikósmo	grave in the house.

koçóm	cigarette
wái	stick
tsangína	basket (without lid) for women. [79]
tokópe	basket (with cover) for men.
pungámo	stand for smoking meat.
ts(i)kít(a)	spinning spindle
sémpi	spinning whorl.
uhúts	yarn
ikángamo	bobbin with yarn.
múmi payánko	the two thick staffs over which the warp is extended.
itsúve kamantsá	a thin stick to which the two ends of the warp are attached.
múmi payánko	a thick stick that separates the warp.
tsikít (a)	stick with which the woof is introduced into the warp.
katsúi	a wedge-shaped piece of wood with which the woof is fastened.
itsívay	the "broadholder"
yúnwa	weaver's beld, worn on the back in order to hold the woven material straight.
nijamánsi	the yuka extract from which the beverage is obtained by infusion with water.

ŋampúki intoxicated.

Celestial Bodies, Geographical Names, Mineralogical Terms.

ítsa	sun
ŋántu	moon
llaga	stars
náse	wind
ŋúmi itáue	rain
ipámat	thunder
pánki	rainbow
ítsa nagumgám	clock
hínta	path
múha	cordillera
tsitsíham	river ?
anit	mountain, ascent ?
paka	descent ?
pikáui	descent ?
ínça	gorge

116, 104

amóhine	the rise of rivers
mahanó amóhine	the Marañón River has risen.
wáintse	rapids
pánki	the devil of the Marañón, a spook.
kámatak	sandy desert ?
káya	stone
káyam	sand
wig	kitchen salt
núñga	soil of the earth
yúmi	water
ji	fire
so	foam of the water
áha tongiték	cultivated field.

Boating on the River

káno	canoe
kanét (a)	oar

papángo	raft
wámpu (d)	life-buoy
tangána (Quichua)	a long bamboo stick with which the canoe is propelled.
katingmí	go over to the other side of the river!
tavangíta	go to the river bank!
ingingíta	go away from the river bank!
viandá	let's row!
stubadáda	push the canoe by means of the tangana !
vay vay stubadáda	push the canoe quickly by means of the tangana !
hákasta	wait for me !
wáma	onward !
wimí	let's go !
sintsa	make haste !
isia	quick !
tsupínghe	drenched to the skin.

Words Concerning Time, Adjectives, etc.

ayú	Yes
maktí	no
húhu	this
ahóimi ?	now
yamáitai ?	now [80]
kašuímí	tomorrow or the morning?
unduhí	much, plenty
imátški	little, few
huungágmai	large
zizíkai	cold
atóšte	far
siánge	warm
tikihútš	near
kajŭ (a)	strong
kihíñ̃ue	of heavy weight
takáptíñ̃ue	of light weight

pûinge	pleasant, delicious, excellent
yahautoi	
tunâu	unpleasant
takamát	taciturn
suhingigai	the breaking of a rope.
atsîkta !	grip it, seize it !
amâsta	give me in exchange, sell me !
mâma amásta	sell me yuka !
tsîtsasmi	talk to me !
enemé	bring me !
susta	accept it from me !
wânda	drink!
yumi wánda	drink water !
wîkmita	hewing, cutting
ahâkda	hewing with the axe.
sepîkta	cutting with the knife.
minié	come here !
minime	I am coming.
ikimseta	sit down !

asaue	there is nothing, you have nothing.
ávay	there is
asávai	have you ?
kakoi	to die
waimpa huhu	what do you call this ?
(vi) yáica	my name is
(ámoy) yaitpa	what is your name ?
hí̱se yáita ?	what is his name ?
(digita) yáita	his name is...
makújate ?	do you love me ? do you want me?
yiami	I want to know it.
makítia	I do not want.
makápate	to measure
pimpiahe	I am tired.
huavame	Where are you going ?
voyahay yuámi	Let us eat !
máma yuáte	I eat yuka.
atásu yuáta	You eat chicken.
yantána yuám	Is crocodile edible ?

yantána kánga yuávi	the crocodile eats fish
kungwim papaya yuávi	the turtle eats papaw.
hákasta hótimi	speak slowly !
nampúákmi nansumámi	dancing or to dance
puhámok	Good day !
puhúmata	So long ! Au revoir !
huhúš	one
hímaš	two
apátsem	three
kampátu	four
kvášti	five
unzuhí	ten
huna kanán	one day ?
yusa, yus, kapánto	red
álte, mínga	green
samáue	yellow

mokóoe, mukúei (e)	blue
kouíke, oíah	black
pohúpkin	white

A Song

Ha ha ha hi
Ha ha ha ha hi

Máita máita butíe butíahi
Hutka hutka takumaeahi
Máita butíahi takumaeahi.

28: Tessman--365
116, 104

(No date) 1930

Jivaro-1

	Aguaruna	Atschual
1. tongue	inẽi	anãi
2. tooth	njãi	nãyi
3. eye	hĩ	←
4. ear	kuwíš	kuíš
5. head	mõk	mõk
6. hand	wuẽ	ũẽ
7. water	yúmi	←
8. fire	hĩ	←
9. sun	itsã	←
10. moon	nántu	nándõ
11. earth (soil)	núnka	núnga
12. stone	káya	←
13. house (dwelling)	hĩna	hĩa
14. pot for cooking	itšínek	kirõtšingan
15. canoe	kánu	←
16. man	aíšmõ	aíšmaṅ
17. woman	nõa	←
18. fowl, chicken	atášu	←
19. dog	yahũa	←

20. jaguar	yahúa	←
21. tapir	pámõ	pamã́
22. cayman, alligator	yantáno	yandána
23. stick	nómi	númi
24. manihot	máma	←
25. Indian corn	ša	←
26. plantain		pándam
27. tobacco	sã́nku	←
28. one	tikídji	skítsik
29. two	hima	himẽ́r
30. three	kampátu	kombátam
31. white	tšamá	wuiyákuti?
32. black	mokúðia?	šuwuínjõ
33. red	kapántu	kiyákau?
good (in connection with people)	poinkě	puẽ́nger
bad (in connection with people)	poinkendjo	inábětjo
good (in relation to things)	múlji	
bad (in relation to things)	múyi	

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

ORTHOGRAPHY

104 The Jívaro orthography used here assigns these approximate values to the following phonemes:

VOWELS

a Spanish *a*
e English *i* in sit
i Spanish *i* (nasalized when immediately preceding or following n); when immediately preceding a consonant, it is reiterated immediately following the consonant, except in the case of *r* or *s*)
u Spanish *u*

CONSONANTS

č Spanish *ch*
g Spanish *g* (restricted to a few Spanish loan words)
h English *h*
k English *k* (sounded like English *g* when immediately following m, n, or ŋ)
m Spanish *m*, but more palatized and labialized
n Spanish *n*
ŋ English *ng* in sing (followed by a hard *g* sound when not the terminal phoneme)
p Spanish *p* (sounded like an English *b* when immediately following m, n, or ŋ)
r Spanish *r*
s Spanish *s*
š English *sh*

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

TABLE I

601
• 104

KINSHIP: ELEMENTARY TERMS OF REFERENCE AND TERMS OF ADDRESS

Key to abbreviations

Br	brother	Gs	grandson
Da	daughter	Hu	husband
Fa	father	Mo	mother
Gc	grandchild	Si	sister
Gd	granddaughter	So	son
Gp	grandparent	Wi	wife

The abbreviations also represent the possessive form; thus, MoBrDaSo is mother's brother's daughter's son.

[178]

O a formerly more common term
N a recently innovated term
A a term recently borrowed from the Achuara

601

MALE SPEAKING; TERMS OF ADDRESS IN PARENTHESES

FaFa, MoFa *apači* also GpBr (*apači* O; *apâčiru* O; *apačiči* N)

FaMo, MoMo *nukučči* also GpSi (*nukučči* O; *nukučiči* N)

Fa, FaBr, MoSiHu *apa* (*apawa; apači; apawači; apa* N A)

Mo, MoSi, MoBrWi, FaSi, FaBrWi *nuku* (*nukuači; nukuá*); if *ego* marries a daughter of MoBrWi, FaSi, or FaBrWi, *tsatsa* (*nukuá*) is substituted for *nuku* with regard to the bride's mother.

FaSiHu, MoBr, WiFa *iči* (*iči*)

Br, FaBrSo, FaSiDaHu, MoSiSo, MoBrDaHu *yači yatsuči*—younger to older brother; *umpá*—older to younger)

Si, FaBrDa, FaSiSoWi, MoSiDa, MoBrSoWi *umai* (*makú; umači* N; *umaimi* O; *umáčiru*)

SiHu, FaSiSo, FaBrDaHu, MoBrSo, MoSiDaHu, WiBr *sai* (*saikma*)

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

114 161 361 reported by Danielsson (1949, p. 88) whose Jívaro families, and apparently households, are stated to range from 15 to 46 persons, with an average of approximately 30. Such figures may often occur among the Achuara, who practice permanent matrilocal residence, but Danielsson's study does not deal with that tribe. Two of Danielsson's neighborhoods, Patuca and Yurupaza, were encompassed by the Ecuadorian census of 1950 (Dirección General de Estadística y Censos, 1954, pp. 138; 141) of Jívaro in the Río Upano Valley and included in the aerial count of Jívaro houses by the Summer Institute of Linguistics in 1956–57. A comparison of the SIL Jívaro house count with the census figures for the Jívaro population in the Río Upano Valley, in which both the Patuca and Yurupaza neighborhoods are located, yields an average population of 9.2 persons per dwelling. On these grounds, as well as first-hand observations, it is difficult to accept Danielsson's "family" figures as representative household populations except under unusual circumstances. The few years separating these reports do not seem to be enough to account for this discrepancy and, in fact, informants' enumeration of the composition of earlier "large" households only rarely yielded figures beyond the range of 15 to 20 inhabitants.

000 2. Murdock, 1949, p. 60.

3. In the Jívaro language *kakaram* and *kakarma* are the same word, their last vowel and consonant being interchangeable, and the precise meaning is clarified by the morphological context. Since the word is being used here out of its linguistic context, *kakarma* is restricted to the designation of "power," and *kakaram* to the designation of "powerful one" in accordance with the observed tendency of use and in order to avoid confusion. [104]

[178] [171] 4. Elderly informants agree that the basic concept and practice of *amigri* trading partners in Jívaro culture antedates ca. 1910, although its intensification and elaboration are recent developments. The investigator failed to find any evidence of a historical connection between the Jívaro *amigü* concept and the Latin American *compadrazgo*. The frontier Jívaro and the Ecuadorians of Macas (the Macabeos) do reciprocally use the term *kumpa* (*compadre*) to address one another, but this is a general term used between any Macabeo and any Jívaro without the implication of personal obligation.

CHAPTER IV

1. *Arutam* may also be pronounced *arutma*, since the final vowel and consonant are interchangeable, as is the case with many Jívaro words. See Turner (1958) for a discussion of this and some other linguistic aspects of Jívaro.

2. Sollmann, 1957, pp. 381, 394.

3. Castaneda, 1968; and Harner, 1973.